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2 DEC 1

Evolution Protest Movement

WAS ADAM EVOLVED OR CREATED?

DOES IT REALLY MATTER?

Again and again in the past it has been claimed that the foundations of the Christian faith were being completely undermined by 'modern' knowledge. In the last few years this may have seemed increasingly so as Anthropologists have extended and refined the methods of their research. At this moment, the pressure against anyone who still firmly believes in the veracity of the story of Adam and his creation in Eden, and in the events which subsequently led to the peopling of the world after the Flood, is strong indeed. For the Christian in University the situation is quite critical. C^{14} dating and the finds in South Africa of man-like apes strikes at the very heart of Biblical Anthropology, the former because it entirely demolishes the traditional chronology of Genesis, and the latter because it implies that the cradle of man is very far removed from the site of Eden.

In such a situation, it is foolish to pretend that these challenges do not exist. How ever strongly we may feel there is a nigger in the woodpile somewhere, at the moment we can really offer little specific evidence that there is anything essentially wrong with the method of C^{14} dating putting man back anywhere up to 100,000 years. Nor can we altogether deny the reality of the South African finds which might make some claims to be our ancestors if Evolution were true. These man-like apes really existed.

Yet for the Christian there is a crucial reason why we *cannot* accept the evolution of man at all. It is a good thing to believe man was created because God says so—but it is even more important for the informed reader to know WHY the issue is so crucial to the whole system of Christian Theology. While we might have occupied this Paper with an attempt to disprove some of the underlying assumptions in the claims of our opponents, it seemed better to take a more positive position and show why they *must* prove to be wrong in the end.

Before proceeding with this aspect of the subject, a few remarks may be made in order to illustrate the fact that although the situation looks bad, the position of the Anthropologists is not by any means as strong as they sometimes pretend it to be.

In the first place, while it may seem that the evidence from C^{14} datings of the extreme antiquity of man, reaching back far beyond anything that a defensible Biblical chronology can accommodate, is conclusive, this is not really the case. Apart from the fact that certain recent discoveries reported in *Nature* (Dec. 1, 1956, p. 1226) show that in some circumstances this system of dating may be very seriously at fault, its validity for periods in excess of 5,000 years or so depends upon the assumption that the proportion of CO_2 in the atmosphere prior to that time was the same as it is now and that the amount of cosmic radiation was also the same as it now is. It is

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Evolution Protest Movement

Pamphlet : 'PITHECANTHROPUS' ('APE-MAN') : THE FACTS.

'APE-MAN.'

'*Pithecanthropus*,' the name given by evolutionary wishful thinkers to a mythical half-and-half creature of their imagination—like Minotaur or Merman—is concocted out of the two Greek words : '*pithekos*' meaning 'ape' (ultimately, it seems, from the verb to 'persuade, deceive,' i.e. 'deceptively human'?), and '*anthropus*' meaning 'man' (ultimately 'looking both ways', if he does so, i.e. 'wary'?). Then, when thus unnaturally mated, they produce an airy nothing, the half-and-half hybrid, the 'ape-man'—as a name linked with Java and China.

Shakespeare makes his magician Prospero in *The Tempest* boast that he gives 'to airy nothings a local habitation and a name.' But scientists, like poets, can also concoct and invent, spelling hypothetical names with capital letters, and then treating them as if they were realities. The airy realm of Evolution is peopled with mythological creatures—quite unscientifically and misleadingly, if not deceptively.

With the Bible and Creation rejected, yet with all of us obviously come from somewhere, it is clear that Man, who, the experts declare, arose by chance from the amoeba—via the ape or some ape-like creature (formerly tree-ape, now sea-ape !), must at some time have had an ancestor who was partly ape and partly man. The preferred order of accent appears to be : full ape (or gorilla), half-ape, half-man (or 'ape-man'), 'Pithecanthropus', finally, modern or 'true' man.

Halfway up there simply must have been an 'ape-man' somewhere—most probably where man-like (?) apes still lived. For 'Pithecanthropus' simply must have existed—somewhen, somewhere. It only remained to name and thus create him, to find or fake him, in the warm South-East. To name him, to find him, then to write realistically named and illustrated books about him : *Man before Adam, Adam's Ancestors, Up from the Ape.*

Inspired by Darwin's *Origin of Species* and *Descent of Man*, Haeckel named him, Dubois set out to find him, Weidenreich and Keith, Leakey and Hooton and others, wrote him up. Believers in 'ape-men,' it can be safely asserted, are all disbelievers in the Bible statements as to origins, and in a Divine Creator directly reproducing His Own Image.

From the late 18th century onwards, the Bible had—quite wrongly—been accused of error and unreliability ; by the middle of the 19th century there was no religious body of influence who accepted the early chapters of Genesis as trustworthy prehistory. The field was thus left clear for 'Bible-free speculation,' with Natural Selection as the Creator-substitute, and Pithecanthropus as the substitute for Adam and so, at last, a substitute for the Second Adam, for Christ Himself, the Head of the Christian Church.

CHARLES DARWIN (1809-1892).

Self-exposed by his recently published diaries, notebooks and correspondence—which contradict his own picture presented in his notorious

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EVOLUTION

Science Falsely So-called

14th Edition

(Darwin Centennial)

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#10

MAN: CHILD OF APE, OR SON OF GOD?

THE
EVOLUTION PROTEST
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X-QH 367 #11

Evolution Protest Movement

BOOK REVIEWS : DARWINISM SELF-CONDEMNED. January 1961
(in Thompson, Crombie, Darlington, and Himmelfarb)

Charles Darwin appears now to have really been a wriggling recluse who put out a double smoke-screen of false premises and empty promises. For his promises of confirmatory missing links remain unfulfilled—and as vain as evolutionary visions of improving humanity: his premises of supposition and surmise were foundations of sand and his assurances of direct observation, fact-finding and Baconian induction were worthless. For the vainglorious recluse has been unearthed, his secret methods have been exposed, the Myth of a sick man's tireless devotion to the search after truth has been exploded; his duplicity has been unmasked. His stucco façade has not stood up to investigation; in diary, note book and correspondence the pretended Hero now stands self-revealed, and self-condemned.

1. Sir Arthur Keith, abandoning the Book of books, and deceived by wishful thinking, gave—as on Piltdown 'Man'—a wrong verdict on Darwin and his *Origin of Species by Natural Selection.* That verdict has now been reversed. By whom? By Professor W. R. Thompson, F.R.S., Director of the Commonwealth Institute of Biological Control, Ottawa. When was that? That was in 1956. And where? In his revolutionary Introduction to the Centenary Edition of the *Origin* in the well-known Everyman Series (Dents, London). What did Thompson say? He said that **Darwin had not proved his case, and that his influence had perverted biological thinking.** This 16-page Introduction (displacing and correcting Keith's) should be read and pondered. It started the exposure of an imposter. It was the reversal of a false evaluation—and long overdue.

2. But it does not stand alone. Other eyes have been opened; other lips have been unsealed. The eyes of Dr. A. C. Crombie have been opened, and his mouth has spoken. Who is Dr. Crombie? He is Lecturer in the History of Science in Oxford University. When did he speak? He broadcast in December, 1959. Where can his revelation be read? In the *Listener* for December 3rd, 1959. What does Dr. Crombie say? His recorded talk is called "The Private and Public Faces of Darwin.' His sectional headings are : 'A Problem for Historians, A Superficial Approach, Darwin's Contradictions, Revelations in Notebooks, Vast Labour to Explore a Hypothesis, A Later Retreat' (from Natural Selection). Charles Darwin said one thing in a public book, but something quite different in a private letter. **'His published self-portrait,' says Crombie, 'was a picture of a great discoverer . . . But it was largely false.'** He certainly did not invent evolution, which is actually as old as the ancient Greeks. **He claimed to be given to 'collecting facts blindly, without any theory,' but it was not true.** 'His ideas always ran far ahead of fact collecting'—he collected facts that fitted, rejecting the misfits (as Piltdown 'Man' has been rejected).

'All observations,' he wrote to one correspondent, 'must be for or against some view' (i.e. theory; our emphasis.) He felt 'the necessity of reasoning in advance and using predictions to guide his observations.' 'The contrast', Crombie discloses, 'between Darwin's private and his confessed views appears strikingly.' **He 'appears as an almost extreme exponent of speculative thinking'**—not at all 'what he tried to paint himself,' viz. the 'classical example of the Baconian' drawing inevitable conclusions from personally observed facts. 'When he sailed in the 'Beagle' in December 1831, he had had no formal training in any scientific discipline.'

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